THE STRAIT GATE TO HEAVEN.

A Sermon preached before the poore diſtreſſed Priſoners in the Kings Bench common Gaole, to their heavenly comfort.

By WILLIAM KING Preacher of the WORD of GOD.

Rom. 8. 18.

The afflictions of this preſent time are not worthy of the glory which ſhall be ſhewed unto us.

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THE STRAIT GATE TO HEAVEN.

Luke 13. 24.

Strive to enter in at the ſtrait Gate: for many (I ſay unto you) will ſeeke to enter in, and ſhall not be able.

OUr Lord Jeſus Chriſt ſaith in the 20. of Mat. Many are called, but few are choſen: In the 7. of Matth. Verſe 13. he bids us, Enter in at the ſtrait Gate: for it is the wide Gate and broad way that leadeth to deſtruction: many there be that go in thereat: becauſe the Gate is ſtrait and the way narrow, that leadeth unto life, and few there be that find it. *Via lata ſpaciosa.*

In this place of Saint Luke we reade of a certaine man which came to our Saviour Luk. 13

Christ & asked him of purpose, whether few should be saued. To whom our Lord Jesus answered thus: Strive to enter in at the strait Gate, for many (I say unto you) will seek to enter in, and shall not be able. In which answer, albeit our Sauiour doth not answer directly to his question either negatiuely or affirmatiuely: yet doth he plainly insinuate by his speeches that few shall be saued.

arcta, ducit vitam.

Reuerend regarded in Christ Jesus: this is a sufficient motiue whereby our Sauiour Christ forewarneth vs, that if we do not in time repent, forsake our sins, and seeke after God: both the ancient Christian Fathers, (whose eios saw not what wee see, nor their eares heard not what we heare) yea, the very Heathen also shall rise vp in judgment against vs. For it is good counsell which S. Augustine giueth, Quid prodest si omnia habes, eum tamen qui omnia dedit non habere? What is a man the better though he haue all things, and be without him which is the author of all things?

Let none therefore stumble at it: but if any doe, let them remember the charge that we haue also from God. Oh (saith one) consideret periculum meum: He that is displeased with me let him consider my danger: for

saith

saith not God to Jeremy, that he would de- Ier.1.17.
stroy him before his face, if he held his peace? Saint Augustine saith very well: quid tu succenses mortalis? submissione Christi mare audit, & tu surdus es? O worm of the earth why dost thou storme? the Sea heard and obeied the voice of Christ: and dost thou stop thy eares? Mare audit, ventus cessat, & tu sufflas? The sea waxed calm, the wind was still, and dost thou begin to blaster and swel? Doe not we speak from the mouth of God? doth not the Holy Ghost giue vs lofty and Tit.1.7.
glorious titles? as, the Stewards of Gods 1 Cor.4.1.
owne house, disposers of his secrets, dis- Mat.16.19
bursers of his treasures, kæpers of the 20.
broad Seale, kæpers of the keies of heauen, Apoc.3.7.
Gods Secretaries, Gods embassadors, An- 24.
gels, yea, the very glory of Christ: and all 2 Cor.8.23
this to expresse the excellency of our calling? yet the vile varlets and venemous vermine of the earth, dare call vs proud Prelates, pild Parsons, and pelting Priests. O monstrous and intolerable impiety: I speak to al sorts, not to some few of one sort. But that which herein I speak, is not much more thã that of the Apostle Paul (as some of your owne poets haue said) which is warrantable. Acts 7.

One thing therefore deare Christians, let

me beg of you: to wit, that you would heare diligently, receiue zealously, and iudge soberly & discretly, Non mea verba sunt, sed verba vitæ æternæ. They are not my words, but the words of eternall life. For the word of God hath sundry hearers: some receiue it, some receiue it not. Note the parable of the seed; the seed of the word of God when it was sowne, some fell by the high way side, some vpon stony ground, some vpon thornes, and some in good ground, &c. But more briefly and strictly, the word of God hath two sorts of hearers: Elect and Reprobate. The elect say with Peter: Domine ad quem ibimus? verba vitæ æternæ habes: Master to whom shall we goe? Thou hast the words of eternall life. The Reprobate say; Durus est hic sermo: This is a hard saying, who can hear it? can mortality put on immortality? can this corruption put on incorruption? can Christ be God and man? can God beget a Son? as of late the Deuil of Norwich deuilishly said: yea, worse then a Deuil was he: for the Deuils in the 4 of Luke acknowledged Christ, crying & saying thou art Christ the son of God, but this deuill denied Christ.

It. 10.
at. 13.
at. 4.
ake 8.

ohn 6.

Fox in the Booke of Mart.

Luke 4.

The word of God is preached in vain to many: the hony is lost that is put into vessells

sells

ſells of gall: the fiſh is caſt away that is put into dry poles: and the ſeed perisheth that is ſowne vpon the ſand. S. Cyprian ſaith, Certe labor irritus eſt, & nullius effectus, offerre lumen cæco, ſermonẽ ſurdo, ſapientiam bruto, nã nec ſentire brutus poſſit, nec cæcus lumen admittere, nec ſurdus audire: Truly it is loſt labour and to no purpoſe, to offer light to a blinde man, ſpeech to a deafe man, wiſedome to a groſſe head: ſeeing that a groſſe head cannot perceiue, a blinde man cannot ſee, and a deafe man cannot hear: The ancient Father Origen ſaith, Quãto melius eſſet nonnullis omnino non audire verbum Dei, quã audire cum malitia, vel audire cum hypocriſi: melius autẽ dicimus ad comparationem malorum. How much better were it for ſome not to hear the word of God at al, then to heare with malice, or to hear it with hypocriſie: we ſay, better in reſpect of euils. *Cyprian cont. Dem. Tract. 1. pag.*

Therefore my dear Brethren and fellow Priſoners, your friendly cenſure I humbly deſire, together with your diligent attention, and due regard of the matter enſuing, in the opening and explication of theſe words of our Sauiour Chriſt: wherein I doe aſſure you, I meddle not at all with any controuerſies in the Church: or any thing in the

state Ecclesiasticall, but onely enter into a controuersie with Satan and sinne. It is contriued into three principal heads: wherein our Sauiour Christ declareth how hard a thing it is to enter into life, and how few shal enter. In the first our Lord Iesus bids
Luk. 13. 23 vs striue earnestly. In the second, he affirmeth that the gate is very strait. In the third, he saith, many which seeke to enter in shall not be able.

The particulars that occurre (as many there are) they shall be touched rather then handled in their place.

Cap. As touching the first head, where he bids vs striue earnestly, noting thereby that it is a matter of great strife against the world, the Flesh and the Deuill: and therefore we may rather wonder that any shall be saued, then so few shall be saued. For we haue all the lets and hinderances that may be, both within vs, and without vs: we haue (as they say) the Sun, Moone, and seuē starres against vs: we haue al the deuils in hell against vs, with all their hornes, heads, marueilous strength, infinite wiles, cunning deuices, deepe slights, and methodicall temptations. Here raues a sore streame against vs: then haue we this present euill world against vs

with

with his innumerable baits, snares, nets, ginnes, grins, &c. to catch vs, fetter vs, and intangle vs. Here we haue both profits and pleasures, riches and honour, wealth and preferment, ambition & couetousnesse. Here comes a campe royall of spirituall and inuisible enemies. Lastly, we haue our flesh, that is, our corrupted nature against vs: we haue our selues against our selues: For we our selues are as great enemies to our saluation, as eyther the world or the Deuill: For our vnderstanding, reason, will and affections are altogether against vs. Our naturall wisdome is an enemy to vs: our concupiscence and lusts doe minister strength to satans temptations, they are all in league with Satan against vs, they take part with him in euery thing against vs and our saluation, they fight all vnder his standard and receiue their pay of him. This then goeth hard on our side, that the Deuill hath an inward party against vs, and we carry alwaies within vs our greatest enemie, which is euer ready night and day to betray vs into the hands of Satan: yea, to vnbolt the doore to let him in to cut our throats. Here then we see an huge army of dreadfull enemies, and a very legion of De-

uills

nils lying in ambush against our soules: are not we therefore poore wretches, in a most pitifull case, which are thus besieged and betrayed on every side? All things then only considered, may not we justly marvell that any shall be saved? For who seeth not, who knoweth not, that thousand thousands are caried headlong to destruction (without the great mercy of God) either with the temptations of the world, the flesh, or the Devill. But yet further I will shew you by other apparent and evident reasons, that the number of Gods Elect upon the face of the earth are very few in comparison; which may thus be considered: First, let there be taken away from amongst us the Papists, Atheists, and Heretiques; Secondly, let there be shovelled out, all vicious and notorious evill livers, as swearers, drunkards, whoremongers, carnall worldlings, deceivers, cosseners, proud men, riotors, gamesters, and the prophane multitude. Thirdly let there be refused and sorted out all hypocrites, carnall Protestants, vain professors, back-sliders, decliners, and cold Christians. Let all these (I say) be separated, and then tell me how many sound, sincere, faithfull, and zealous worshippers of God will bee found

found amongſt vs? I ſuppoſe we ſhould not néed the Art of Arithmeticke to number them: for I think there would be very few in euery Village, Towne, and City. I doubt they would walk very thinly in the ſtréet, ſo as a man might eaſily tell them as they go. Our Lord Jeſus asketh a queſtion in the Goſpel of Saint Luke, ſaying do you think when the Sonne of man commeth that hee ſhall finde faith on the earth? to the which we may anſwer, ſurely very little. Luke 18.8

To make it more clérely manifeſt that few ſhall be ſaued: in the firſt age of the world, all fleſh had ſo corrupted their waies that God could no longer beare them, but euen vowed their deſtruction by ouerflowing of waters: when the flood came, how few were found faithfull? eight perſons were onely ſaued by the Ark. How few righteous found in Sodom, and the Cities adioyning? but one more Lot and his family. How few beléeuers were found in Jericho? but one Rahab. How few of the old Iſraelites entred into the Land of Promiſe? but two, Caleb and Joſhua: the reſt could not enter in becauſe of vnbeléefe. The true and inuiſible Church was ſmall, during the gouernment of the Iudges, as appeareth plentifully Gen. 6.

ly

1 King. 17. ly in that booke, In Elias time the Church was so small that it did appeare weake. In the Reigne of the Kings of Israel & Iudah, the sincere worshippers were very few, as appeareth by the complaint of all the Prophets. During the captiuity, the Church was as the Mœne vnder a Cloud: she was driuen into a wildernesse where she did hide her self. During the persecutiõ of the Grèek Empire by Gog and Magog, and Egypt, they were fewest of all. In Christs time, with what silly company did he begin with-all? How were all things corrupted by the Priests, Scribes, and Pharisies preaching? there were few beléeuers. After the first six hundred yeares, what an Eclipse was in the Church, during the height of Antichrists reigne? How few true worshippers of God were in the world for the space of almost nine hundred yeares? Since the Gospell was preached and spred abroad, how few
Esay 53.1. do beléeue? and as the Prophet Esay saith, Domine quis credidit auditui nostro? Lord who hath beléeued our reports? Thus then you sée, it doth appeare (both by Scripture, reason, and examples of all ages) that the number of the elect is very small, and when all comes to all, few shall be saued.

There-

Therefore let vs ſtriue earneſtly to go in at the ſtrait Gate, for the ſmall number of thoſe that ſhall be ſaued ought to thruſt vs forward to enter in thereat. Chriſt ſaith, Contendite intrare per anguſtam portam, quia multi (dico vobis) ſtudebunt intrare,& non poterunt: Striue to enter in at the narrow Gate, for many (I ſay vnto you) will ſeeke to enter in,and ſhall not be able. And in another place, he ſaith: The Gate is ſtrait,and the way narrow that leadeth vnto life, and few there be that find it. If men would conſider of this, and try with themſelues whether they be of that ſmall number or no: it would make them looke better about them,&c. Death threatneth vs, who is very terrible to fleſh, and the remembrance of it very bitter to a man that is ſowſed,ſoaked,and ſetled in the pleaſures of this world. It flattereth no man, it regardeth not perſons,it weigheth not friendſhip, it careth not for rewards, it is very grim, vgly, and cruell, and killeth downeright where it hitteth. Therefore, Chriſt bids vs ſtriue earneſtly. To knit vp this point, S. Bernard ſaith: there is none of vs all which ſtandeth not in need of counſell, props, and helps. The generall miſery of mankinde is

Luk. 13. 24

Matth. 4.

Bernard. Sermone 7. de Aduent. Domini.

triple,&c.

triple, &c. For both we are easie to be seduced, and vnable to doe well, and very weake to resist. If we would discerne betwéen good and euill we are deceiued: if we goe about to do good we quickly faint: if we endeauour to resist euill, we cannot endure, but are easily ouercome. The tyranny and rage of Satan is vnspeakable, and his power mighty: the baits of the world be innumerable, and our flesh fraile and weake: They are three deadly enemies to our saluation, against all whom we must sturdily fight.

1 Pet. 5 8. 9. 12. 1 Ioh. 5. 16 1 Ioh. 2. 16 Gal. 5.

Our first aduersary, the deuill, a roaring Lyon, rangeth about, séeking whom he may deuoure, and inuenteth a thousand waies to entrap vs, & bring vs to euerlasting shame and destruction. For Saint Paul saith, we wrestle not against flesh and blood, but against rule, against power, against worldly Gouernours of the darknesse of this world, against spirituall wickednesse in all spirituall places. Our second enemy is the world, the whole world is altogether set on wickednesse, there is nothing in the world but the lust of the flesh, the lust of the eyes, and the

1 Pet. 2. 11 pride of life.

The third, our flesh, our flesh which rebelleth & lusteth contrary to the spirit, fleshly

lusts

lusts fight against the soule: Here you see what enemies they be to salvation.

Now then shall we strive to enter in at the strait Gate and narrow way leading to everlasting life? First resist the Devill and he will flye from you. Resist him in faith, in Prayer, and in the word. Secondly, be crucified to the world even as strangers, which are not of the world. For we have no abiding City here: but we seeke one to come, saith the Apostle. Lastly, chastise thy body with watchings, with labour, with fastings: it is a great victory to overcome the Devill, a greater to overcome the world, and the greatest of all to overcome the flesh & fleshly unruly affections. To him that overcommeth shall be given a crowne: but he that is overcome shall be the continuall bondman of Satan, our vile and cruell enemie. Let us so strive that we may overcome: he onely that striveth lawfully shall be crowned. Let every man therefore keepe his stand or station in all obedience and readinesse. Stoutly must we fight under Christs victorious Banner. They are not trifles for which we strive: therefore let us not thinke nor cowardly run away: but with an invincible courage in an assured hope of victory,

The waies and means of striving.

Luke 4.
2 Tim. 4.
Gal. 6. 14.
Heb. 13. 14

2 Tim. 4.

victory, abide all warlike miseries sustained with the comfort of that reward: which no man shal receiue vnlesse he strine Lawfully.

2 Tim. 2. No man that putteth his hand to the plough and loketh backwards, is worthy of the kingdome of heauen, but he that endureth to Mat. 10. the end shall be saued.

Now we strine for Christ, and not for Antichrist, for the truth, and not against it. I can doe nothing against the truth, but for 1 Cor. 13. the truth, saith Saint Paul: for the Gospel, and not for the doctrine of men: for true Religion, not for superstition must we strine. But our strining for the most part is all awry and wicked: we strine who may be the prondest, pretending equality: we strine indeed for superiority, neither equall nor superiour can we abide: we strine how to supplant and ouerthrow one another: enuy hath made men impudent, striuing to vndermine and cast downe the walls of innocency: striuing how to place and displace, how to disgrace, and how to bring into fauour, how to set vp and how to throw downe. And in so doing we strine against our selues, and for the aduantage of our deadly foes. This warre is not Christian, this is not to strine lawfully: this is not to fight a good fight:

fight: this victory shall not be crowned.

Behold, in a word, I speake vnto you all: how many are there among you (a shame to speake it) that seeke to strive against your selues, and follow the example of the multitude: namely, in swearing, blasphemy, curses speaking, railing, backbiting, slandering, chiding, quarreling, contention, jesting, mocking, flattering, lying, dissembling, &c. These things doe ouer flow in all places, so as men which feare God had better be any where then in company with such men.

Lactantius Firmianus, speaking of the end of the world, saith, Si erunt boni, prædæ ac ludibrio habebuntur: If there remaine any good men at that time, they shall be counted a prey, a booty, a mocking stock. Canst thou not flatter? Canst thou not lie? Canst thou not play the Hypocrite? Canst thou not follow the fashion, and serue the time? No, then thou art no meet man to liue in this world: choose a few companions. But I say vnto you as Nestor did vnto his children, pray, for vnlesse God help vs, we all perish. *Lactan. Acephali. cap. 11.*

Now I beseech you brethren, and fellow-prisoners, euen for Iesus Christs sake, doe not as the multitude doth, which we see daily before our eyes, to wallow in wickednesse:

nesse: but kepe your selues from the broad way and wide gate, leading to euerlasting damnation.

Striue earnestly, The mighty God of his ineffable goodnesse, when he saw the weaknesse of our flesh by nature prone to euill, and therefore vnable to withstand the Deuill (who is called a Dragon with seuen heads for his subtilty, and ten hornes for his cruelty) euen then most louingly shewed an excellent remedy, whereby we might preserue our selues from injury, and that is prayer. It behoueth vs to take it for our weapon, that we may kepe our selues from the inuasion of Satan. For as the Lyon (at the sight of a Cocke) is discomforted, and at his crowing betaketh himselfe to his holes: So doth Satan both stand in feare of a godly man, and fly at his prayer. And Lactantius noteth, Deuills doe hurt but the faint-hearted: such as the great and mighty hand of God doth not protect, which are prophane from the Sacrament of truth: but the iust, that is, the true worshippers of God, doe the Deuils feare.

Gaudentius Merula de memorabilibus, l. 20. 9.

Lactant. de Prior. 6. 16.

Let vs valiantly take this weapon in hand, and manfully fight with Satan and sinne; let vs try our combate in the field of the

the holy Scriptures, let vs begin to trauerſe the way of Gods Commandements, and breake into theſe words, The afflictions of this preſent time are not worthy of the glory that ſhall be ſhewed unto us. Let us ſtriue to enter in at the ſtrait Gate and narrow way, leading to eternall ſalvation, to wit, Charity, which is the roote and mother of all good works: Ioy in ſeruing of God, peace or tranquility of mind in the ſtorms of this world, patience in aduerſity: longanimity in expecting our reward: bonity in hurting no man: benignity in ſweete behauiour: gentleneſſe in occaſion giuen of anger: faithfulneſſe in performance of our promiſes: modeſty without arrogancy: continency from all kind of wickedneſſe: chaſtity in conſeruing a pure mind in a cleane & vnſpotted body. Againſt theſe, ſaith Saint Paul, there is no Law: Contrarily, let vs ſhun and auoid the broad way and wide Gate leading unto euerlaſting deſtruction: Namely, fornication, vncleanneſſe, wantonneſſe, lechery, idolatry, poyſonings, enmities, contention, emulations, wrath, ſtrife, diſſention, ſects, enuy, murder, drunkenneſſe, gluttony, & ſuch like; of which I foretell you, as I haue told you before, that thoſe men which doe ſuch things

Rom. 8. 18

Gal. 5. 22.

Gal. 5. 20, 21.

shall neuer obtain the kingdome of heauen.

Here then you see how hard a thing it is to strine to enter in at the kingdome of heauen, and how few shall enter; therefore some because it is difficult to strine, strine not at all. But Christ bids vs to strine earnestly, and promiseth euerlasting peace and comfort vnto him, contendenti & vincenti, that striueth and ouercommeth, saying, though in the
Ioh.16.13 world ye haue no peace, but tribulations and afflictions, yet be of good chere, Ego vici mundum, & omnia in hoc mundo: I haue ouercome the world, and all things in this world, and therefore in me you shall haue peace eternally.

2.Cap. In the second head our Lord Iesus Christ affirmeth that the Gate is very strait, noting that none can enter in, without vehement crowding, and almost breaking their shoulder bones: that is, none can enter into eternall life without vehement suit, earnest prayer and supplication vnto God for the forgiuenesse of their sinnes, wrought by the spirit, in all Christians, with an inward and true repentance: and God will direct all thy wayes, and appoint thee how to goe, either hither or thither as the Prophet Esaias saith: Though the Lord give thee bread of trouble,

and

and the water of affliction and aduerſity, thy raine ſhall be no more ſcant: but thine eies ſhal ſee the rain, yea, and thine ear ſhal hear the talking of him that ſpeakes behind thee, This is the way, walke therein, turne not aſide neither to the right hand nor to the left. Wherefore, Hoc opus, hic labor, endeauour we, and let our chiefeſt care, yea, our greateſt endeuour be for the vertue of his grace the antecedent to glory, both which are his free gifts. The Lord will giue grace and glory, and no good thing will he withhold from them that walke vprightly. Eſay 30. 20, 21. Pſa. 84 1

As I haue ſhewed you of ſundry lets both within vs and without vs, which doe keepe vs backe from God, and hold vs faſt in our ſinnes: ſo now vnto all that hath beene ſaid before, I will lay forth vnto your view ſeuen eſpecial lets & hinderances vnto eternall life: which may not vnfitly be termed ſeuen bars out of heauen, and ſeuen gates into hell: and thereby you ſhall perceiue that the gate is very ſtrait that leadeth vnto life, and few there be that find it.

The firſt, which is infidelity, is proued out of the fourth Chapter to the Hebrewes where it is thus written: Vnto us was the Goſpell preached as vnto them: but the Heb. 4.

word which they heard profited them not, because it was not mixt with faith in those that heard it. And againe, they could not enter in because of vnbeléefe. Here wée sée that vnbeléef did bar out the old people from entring into the Land of Promise: which was a figure of Gods eternall Kingdome. And sure it is, that the same vnbeléefe doth barre out thousands of vs. For many will beléeue nothing but their owne fantasies: they will not beléeue the Word of God, especially when it is contrary to their lusts, and likings, profit and pleasures. Though things be manifestly proued to their faces, and the Chapter & Verse shewed vnto them: yet will they not beléeue: or though they say they will beléeue, yet will they neuer goe about the practise of any thing, but reply against God in all their actions. And for the most part when God saith one thing, they will either say or doe another: when God saith yea, they will say no and giue GOD the lye. Some againe will say, if all be true that the Preachers say, then God helpe vs. Thus you sée how infidelity doth barre men out of heauen and cast them into hell.

The second Gate, which is the presumption of Gods mercy: for if men be sharply reproued

reproued for their ſinnes, and exhorted vnto repentance, by & by they take couert ſaying, God is mercifull, as though God were made of all mercy, and that there were no iuſtice in him at all: & thus the wicked make Gods mercies an occaſion to ſin, which the Prophet Nahum in the firſt Chapter of his prophecie doth ſharply reproue: The Lord (ſaith he) is ſlow to anger, but he is great in power, and wil not ſurely clear the wicked. Here wee ſee that God will not ſurely ſpare ſuch as goe on in their ſinnes preſuming of his mercy, and ſaying in their hearts, If I may but haue a Lord haue mercy vpon mee three houres before my death, I care not. But it is juſt with God when thoſe three houres come, to ſhut them vp in blindneſſe and hardneſſe of heart, as a juſt plague for their preſumption. Therefore the Prophet David ſeeing the grieuouſneſſe of his ſinne, prayeth to be deliuered from it. Keepe me, O Lord, from preſumptuous ſinnes, let them not raigne over me. Let all men therefore take heede of preſumptuous ſinnes, which is the onely cauſe that ſinne doth ſo mightily abound in our age: and let vs not continue in ſinne, preſuming of Gods mercy, but let vs come vnto God for mercy, while the

gates of mercy are opened vnto vs; For though God be full of mercy, yet will hee shew no mercy to them that presume of his mercy, but they shall once know to their cost, that justice goes from him as well as mercy. And therefore it may well be called the strait Gate to Heauen, and the wide Gate to hell.

Let vs come to the third Gate, which is the example of the multitude, for that doth harden and imbolden men vnto sinne: As when many birds doe flicker and flock together, they fall vpon the net without any feare, but one or two alone will be afraid. Euen so the example of many sin-companions doe imbolden men to run through the snares of Satan without any mistrust. This is proued in the 23 of Exodus, where the Lord saith flatly, Thou shalt not follow a multitude to do evill. This is a thing that hindereth a great number from God, for they neuer looke vp vnto God, or to his word, but stare vpon the common multitude and doing of most men, and examples of the world, thinking that if they do as most men doe, as their forefathers haue done before them, they are cocksure & of an euen ground, And hereupon riseth their deuillish proverb.

Doe

Do as the moſt men do, and the feweſt will ſpeake euill of you, which is a very wicked ſpeech. But they haue forgotten Saint Pauls Rule, Ne configuremini ſeculo iſto, &c. Faſhion not your ſelues like vnto this world. Theſe fellowes that ſtand vpon the multitude, will reaſon thus, We ſée none of theſe great ones of the world, none of the noble, none of the rich, none of the wiſe and prudent, receiue this doctrine, but onely a few ſhackrags and beggarly raſcals, and therefore it is a token that is nothing worth, and that it is doubtfull, and not for vs to meddle withall. Loe what thoughts may creepe into our hearts, and how ſlily Satan may trump in our way and blindfold vs, and lead vs away in the dark by doting and dazling vs with the example of the multitude. Let vs therefore take hæd of theſe pitfals which Satan layeth in the way, and not be caried away with theſe thoughts and reaſons.

The wicked beare themſelues in hand, that they will win the game, & that the goale goeth on their ſide, and there is nothing but crowing long before it be day, and great triumphing among them before any ſtroke be ſtricken, and that becauſe we be but a hand-

full

full of people, and they a great multitude: and that in a manner the whole world agreeth with them to practice our death. Thus the deuill doth cast a mist before their eies, and leads them away from the strait Gate to Heauen, and brings them into the broad way which leadeth them to the bottomeleſſe pit of Hell. Therefore my deare Brethren, let vs stand fast in the Word of the Lord, and take heed of bending with the way that we be not carryed away, or bowed quite downe with the raging streame of the multitude, for the sway of the world doth weigh downe all things that can be spoken out of the Word of God, and openeth a very wide passage into hell.

Now let vs proceed to the fourth Gate into hell, which is the long custome of sin, for that taketh away all sense and feeling of sinne, and maketh it as it were another nature vnto vs, so that we may as well alter nature as shake it off, when it is thus soldered vnto vs through long custome: this is noted by the Prophet Jeremy to be a very dangerous thing. For he saith, Can the Black Moore change his skin, or the Leopard his spots? then may ye also doe good which are accustomed to do evill. Here the Prophet

Ier. 13. 23.

Prophet affirmeth, that it is as hard to cure an old disease that is bred in the bone, or to remedy a sinne that hath bene hatched and brought vp with vs, as to wash a blackmoore white, or to change the spots of a Leopard, which cannot be without the destroying of nature. And surely try it who will he shall finde it as hard a matter to leaue an old custome, whether it be of swearing gaming, lying, whoring, euill company, or any other sin, as to wash an Æthiopian. Therefore it is written, Prov. 27. Though thou shouldest bray a foole in a morter among Wheat brayed with a pestle, yet will not his foolishnes depart from him: So that as long as we are in custome with sinne, the doore of Heauen is barred vp against vs.

Now let vs heare of the first Gate, which is the long escaping of punishment, this is touched by the Wise man in these words, Because sentence against an evil work is not executed speedily, therfore the hearts of the children of men, have set them to doe evill. Where he sheweth that one cause why men are so hardened in their sins, is because God winketh at them, and letteth them alone, not punishing them immediately after they haue sinned. For if God should forthwith strike

ſtrike downe one, and raine downe fire and brimſtone vpon another, and cauſe the earth to ſwallow vp the third, then men would feare indeed: but God taketh not that courſe, for though he meet with ſome in this life, yet he lets thouſands eſcape, and that maketh them more bold, thinking they ſhall neuer come to their anſwer. Euen as an old theefe which hath a long time eſcaped both priſon and gallows, thinks he ſhal alwaies eſcape, and therefore goeth on boldly in his thefts. But let them take heed, for as the Prouerbe ſaith, Though the pitcher goes long to the well, yet at laſt it comes broken home: So though men eſcape long vnpuniſhed for ſin, yet ſhall they not alwaies be freed: for there will come a day of reuenge, a day that wil pay them home for all. Thus you ſee that impunity leadeth numbers to deſtruction: that is, when men are let alone, and not ſmitten by the hand of God, nor puniſht by Law of the Magiſtrate.

The firſt Gate is the beholding of other mens deeds: for when ſome men that haue led a wicked and vngracious life, and haue been notorious ſinners euen to the world-ward, ſo that euery man could point at them, if vpon their deathbed they ſay a few good words

and

and cry God mercy, and say their prayers, and forgive all the world, and so die quietly, it is marvellous to hear how the foolish people of the world will exalt them, and justifie them, saying: He made a very good end as any man could make, and died as quietly as a Lambe, and set all things in good order before he died. Hereupon another wicked and monstrous varlet is incouraged to sin: for, thinketh he, such a man lived as wickedly and lewdly as I, or any man else, and yet he made a very good end, and why may not I doe so too? But alas these mens eyes are bleared, for to dye quietly is not to dye godly; to cry God mercy for fashion sake, is not to have God mercifull, to say a few prayers with the teeth outward, is not to dye in the faith of Christ, for many do this, and yet dye miserably.

The last Gate is hope of long life: this is affirmed by our Lord concerning the rich worldling, who when he felt the world come in upon him, with full stream, said he would pull down his barnes and build greater, and say to his soule, Soule, habes multa bona reposita in annos multos, requiesce, comede, bibe, oblectare: Thou hast much goods laid by for many yeares, live at ease, eat, drink, and

and take thy pastime. But our Saviour calls him foole for flattering himselfe in security, and promising to himselfe long life: moreouer, he plainly telleth him that the same night he should make an hellish & miserable end. Note I pray you how Iesus Christ the fountaine of all wisdome, calleth this man a foole and yeeldeth a reason thereof, to wit, because he gathereth riches to himselfe, & was not rich in God, he had great care for this life, and none at al for that which is to come. So then it followeth, that all such are meere fooles indeed & may be chronicled for fooles (howsoeuer they be taken and reputed in the world) which haue much care for their bodies and none for their soule, great care for this life, and none at all for that which is to come. Wel, let all such prophane worldlings as dreame and dote of long life (and therefore defer the day of their repentance vnto God) take heed by this mans example that they reckon not without their Host, and be suddenly snatcht away in the midst of all their pleasures and iollitie, as Iob saith, Some dye in their full strength being in all ease and prosperity, their brests are full of marrow. We see therefore how dangerous a thing it is for men to flatter and sooth vp themselues

themselues with hope of a long life. Esay 2.3.

Via arctissima, the way is very strait, my little flock speak thus one to another: Come let vs goe vp to the mountaine of the Lord, to the house of the God of Jacob: Et docebit nos vias suas: and he will teach vs his waies, and we will walke in his paths, for we will no longer follow the multitude, nor walke in the waies of the wicked, but we will visit the true Church whereas the people are taught by Gods pure Word. The Prophet Hoseas saith: the waies of the Lord are strait, and the iust shall walke in them: but the wicked shall fall therein. So saith the Prophet David. The Scriptures are a guide for our feet. So saith the old Father Origen, Clausum est negligentibus, invenitur quærentibus. It is shut from the negligent: but it is open to them that seeke and knock for it. S. Clemens Alexandrinus saith also, Audite qui estis longe, audite qui prope: nullis celatum est verbum, lux est cõmunis, omnibus illucescit hominibus: nullus est in verbo cimerius, festinemus ad salutem, ad regenerationem: Harken ye that be far off, harken you that be near, the word of God is hid from no man, it is a light common to all men, there is no darknes in Gods word: let

Mich. 2.3. Alluding to Mount Sió where the visible Church then was.

Hoseas vlt. Cap. ult. ver.

Psal. 118.

Orig. Ex. Hom. 9.

let vs make haste to ſalnation, to regeneration. Fulgentius writeth, In ſcripturis abundat & quod robuſtus comedat, & quod parvulus ſugat: In the Scriptures of God, there is plenty ſufficient, both for the ſtrong to eate, and the little one to ſucke. So ſaith Irenæus, Scripturæ in aperto ſunt, & ſine ambiguitate, & ſimiliter ab omnibus audiri poſſunt: The Scriptures are plaine, and without doubtfulneſſe, and may be heard indifferently of all men. So ſaith Chryſoſt: Omnia clara & plana ſunt in Scripturis divinis, quecunque neceſſaria, manifeſta ſunt: Whatſoever thing is neceſſary for vs is alwaies manifeſt. So ſaith Epiphanius lib. 2. So ſaith S. Ierome, in Pſal 86. So to conclude, ſaith Gregory. It is a ſtreame wherein the little Lamb may wade, and the great Elephants may ſwim. Therefore lift vp your heads ye gates, and lift vp your ſelues you everlaſting dores, and the King of glory ſhall come in. For the Lord hath choſen Sion, and loueth to dwell in it, ſaying, This is my reſt for ever, here will I dwell, for I haue a delight therein, Pſal. 132 13, 14.

Fulg. in ſer. de confeſſor.

Chryſ. in 1 Theſ. Hom. 3.

Greg. in Ep. ad Leand.

Pſal. 24. *Eleuate portæ æternales.*

Laſtly, our Sauiour Chriſt ſaith, that many that ſeeke to enter in ſhall not be able: noting thereby that euen of them that ſeeke, many

many shall step short, because they seek him not aright. Esaias saith also, Except the Lord of hosts had left us a seed, we had bin as Sodom, & like to Gomorrah. The Apostle alleageth out of the Prophets, that the Lord will make a short account in the earth, and gather it into a short summe with righteousnesse. The Prophet Amos giueth good counsell, saying: Seek the Lord and ye shall liue: seeke good and not euill: hate the euill, and loue the good, and establish iudgement in the Gate. It may be that the Lord of hosts will be mercifull vnto the remnant of Ioseph.

Esay 1.9.

Esa. 10.22. Rom. 9.29.

Amo. 5.14.

The reason why many which seeke to enter into eternall life shal not be able, is: God hath appointed vnto euery man that liueth in the Church a certain time of repentance and comming to Christ, and he which misspendeth that time, and is not made Christian then, can neuer be saued. This made our Sauiour Christ to weepe for Jerusalem, and say: Oh if thou hadst known at the least in this thy day, those things which belong to thy peace: but now are they hidden from thine eyes. And he further signifieth the destruction of Jerusalem: because she knew not the time of her visitation. Here we learn that the neglecting of this time is one cause, why not one or two, but many shall seeke to

Verse 44.

Luke 9.24.

enter into the kingdome of heauen, and yée shall not be able. It is a marueilous thing that they which séeke to be saued should perish: but the fault is theirs, which séek when it is too late.

Nine things required.

There are nine things required of al that shall be saued by Christ.

1 Ye must be a new creature, 1 Cor. 5. 17.

2 Ye must liue, not after the lusts of men, but after the will of God, 1 Pet. 4. 2.

3 Ye must be zealous of good workes, Tit. 2. 14.

4 Ye must die to sinne and liue to righteousnesse, Rom. 6. 14.

5 Ye must be holy & vnblamable, Col. 2. 6.

6 Ye must so walke as Christ hath walked, John 2. 6.

7 Ye must crucifie the flesh with the affections and lusts, Gal. 5. 24.

8 Ye must walke, not after the flesh, but after the Spirit, Rom. 8. 1.

Last of all, he must serue God in holines and righteousnesse all the dayes of his life, Luke 1. 75.

If these things be in you in some measure of truth, then your hope is currant, sound, and good, otherwise it is nothing worth. For in vain do men say they hope to be saued by Christ, when as they walke wickedly and dissolutely:

diſſolutely: the reaſon hereof is, becauſe the members muſt be ſutable to the head: But Chriſt our head is holy, therefore we his members muſt be holy alſo: as it is written; Be holy, for I am holy. Otherwiſe if we will ioyn prophane and vnholy members to our holy head Chriſt, then we make Chriſt a monſter: as if we ſhould ioyne ſwearers, drunkards, whoremongers, and ſuch like, to be the members of Chriſt, & to haue life and ſaluation by him. But the caſe is far otherwiſe: For firſt of all, before a Chriſtian can come to haue an inward feeling and true vnderſtanding of theſe things, there are fiue other ſpeciall things, to be required of euery true Chriſtian which liueth in the Church. 1 Pet. 1. 16

Firſt, the acknowledgment of ſins committed againſt the Law of the Lord.

Secondly, the acknowledgement of Gods angry countenance to be moſt iuſtly bent againſt him for his ſins.

Thirdly, an inward ſorrow and paine of the heart and ſoule for ſin.

But here we are moſt warily to take héd that we content not our ſelues with theſe three former points, for if we doe, the vileſt firebrands in hell, Iudas, Pharo, Saul, Herod, Achitophel, & ſuch like, ſhall go before vs, or be our equals, in the profeſſiõ of repentance.

There are two manner of repentances, the one, a true repentance to life: the other a false repentance to death: as we may see by Iudas, who is said to haue repented, & which is more, to haue confessed his fault, & which is most of all, to haue made restitution: and yet it is a false repentance: and why? because it sprang not of a true faith, but as before. Peter repented and wept bitterly, and was saued thereby, though he neuer made confession nor satisfaction: and why? because it sprang of a true and liuely faith in Christ.

Quid ergo est? What is it then that is required at our hands? these two things subsequent most chiefly and principally, which may be wel called Ultima & summa, the last and highest of all: that is, a perfect hatred, loathing and detesting of sinne. For such onely begin to cease from sinne.

Lastly, the acknowledgement of the mercy of God offered in that one Redeemer and
1 Tim. 2.5 only Mediator betweene God and man, the man Christ Iesus, with a full perswasion of the heart, a sure confidence of an assured rest of conscience grounded vpon the promise of Gods mercy, that we shal be freely accepted with God in Christ: for that,

First our sinnes are purged in his blood, 1 Iohn 1.2. Esay 53.

Secondly,

Secondly, his righteousnesse is imputed vnto vs. Rom. 4. 1. 1 Cor. 1, 30.

The Fathers looked for none other righteousnes then this righteousnes of Christ: as the Apostle Paul proueth sufficiently by that one example of Abraham, who is said to rest himselfe vpon that righteousnesse of faith, which is the righteousnes which God giueth vs in Christ apprehended by faith onely.

The Apostle S. Peter who fell most dangerously, comforted himselfe with this righteousnesse, and all men that will beleeue his doctrine, affirming that we cannot be saued with siluer or gold, but with the precious blood of Iesus Christ, as of a lamb vndefiled. 1 Pet. 18. 19.

Here then we see what is required of all that shall be saued by Christ: which things, if we doe beleeue with a liuely faith planted and grounded vpon the sure promises of Gods mercy offered vnto vs in Christ, and not doubting thereof, but with all diligence keepe and performe the promises aforesaid, then we shall be assured to enter in at the strait gate, and narrow way leading vnto eternall life. Saluation is the gift of God, which he freely bestoweth vpon all that seek him aright. This is eternall life to know the Father and him whom he hath sent, Iesus Christ. We must seeke God aright. Iohn 17. 3

Joh.14.15 But some perhaps will say, how shall we seeke him aright? I answer, Dilige Deum, & mandata ejus observa: Loue God, and keep his Commandements. Hereby shal all men know that you seeke him as you ought. S. Augustine speaking of this matter, saith, Da amantem & sentit quid dico, si autē frigido loquor, nescit quid loquor: Giue me a man that is in loue with God, and he seeth this to be true which I say, but if I talk to a cold Christian, he vnderstandeth not what I say.

And this is the cause why Christ talking of the keeping his Commandements, repeateth so often this word loue, as the surest cause of keeping the same: for want whereof in the world, the world keepeth them not, as there he sheweth. If ye love me keepe my
oh.14. Commandements. Again, He that hath my
.o.13.15. Commandements and keepeth them, he is he that loveth me. And againe, Hee which loveth me will keep my Commandements. See what S. Augustine exhorts vs vnto; Ama amorem illius: Loue this his loue: He
al.32.25 deserues and requires loue. O love the Lord,
al.75.10 saith the Prophet David, all his Saints. If no loue, no Saints: and yet not true loue vnlesse faith: ye that loue the Lord see that you hate euill and doe good, seek the Lord and ye shall liue for euermore.

Can

Can God bestow better things vpon his children then eternall life? who is the efficient cause of salvation by the working of the Holy Ghost in the hearts of his children, through faith in Christ Jesus. For faith is the testimony of Gods Spirit, which Spirit doth not onely speak within vs, but also perswadeth vs of the good grace of God, towards vs, by argumentes drawne from our free redemption in Christ. Rom.8.16

Lastly the same spirit mortifieth sin in vs, and quickneth our mortall bodies to bring forth most swéet & pleasant fruits vnto God. Rom.8.11 Gal.5.22.

This brédeth that inward solace, joy and peace which the mind and conscience hath with God, because it is fréed from the bondage of sinne, the curse of the Law, &c. and restored to grace againe.

This joy and solace of a good conscience, the Apostle calleth the Kingdome of God, Rom.14.17. And an especiall fruit of the holy Ghost, Gal.5.22. And a sure consequent of our justification by faith, Rom 5.1. And the child of God in all his troubles comforteth himselfe therewith as with a feast. David longed for this joy, as appeareth in his earnest prayer for it, where he cryeth saying, Restore to me the joy of thy salvation, & stablish me with thy free spirit. Many which Pro.25.25 Psal.51.12

ſéke to enter in at the ſtrait Gate, ſhall not be able. Wherefore thou ſecure worldling, thy conſcience telleth thée that thou haſt not yet ſought the Lord aright: thou haſt not yet repented, and thou art not yet a lively member of Jeſus Chriſt. And further thou knoweſt, that howſoeuer thou art aliue at this time, yet thou haſt no leaſe of thy life. God may call thée forth of the world the next yeare, the next houre: yea, he may ſtrike thée with a ſudden death at this very preſent. And in very truth, if thou goeſt forth of this world being no repentant ſinner, thou goeſt damned to hell. Therefore delay not one minute of an houre longer, but with all ſpéde repent and turne vnto God, and bring forth
Mat. 3. 8. fruits worthy amendment of life, that al thy ſinnes may be done away, when the day of death or the day of iudgement ſhall be. And doe not thinke with thy ſelfe it ſhall be ſufficient to defer thy turning vnto God till thy laſt day, for late repentance is ſeldome true repentance. And he which continueth long in any ſin, is in a dangerous caſe. If a man lye long ſicke in any diſeaſe, he will ſcarce recouer his former health: and he which is growne in the cuſtome of any ſinne, and the
Iam. 1. 15. ſin is become ripe in him, it is a thouſand to one he is neuer ſaued, according to that of

Saint

Saint James; sin being perfected bringeth forth death.

Let vs therefore without any delay repent and turne vnto God: for if we liue in this world, not being true Christians, we are far more vile than the basest creatures of all, euen the dog or toad. For first we are nothing else but a filthy dunghill of all abomination & vncleannesse, the stink whereof hath infected heauen and earth, and no perfumes could euer allay it in the nostrils of God, but onely the suffering of Christ being a sacrifice of a sweete smelling sauour to God. We make it very dainty to come nèer a lazar man full of botches, blaines and soares, but much more are these men to be abhorred which haue lyen many yeares starke dead in sinnes and trespasses: and therefore now do nothing else but rot & stink in them like vgly loathsome carrions.

Tit. 2 13.

Rom 8. 10

Eph. 5. 2.

Eph. 2. 1.

Againe, if we liue as secure worldlings & carnall Gospellers, and not as true Christians we are in danger of all the iudgements of God, so that euery moment some of them may befall vs. We may perish suddenly by water, with the old world: we may be consumed with fire and brimstone with Sodome and Gomorrah: we may be swallowed vp of the earth with Corah, Dathan, and Abiram,

we

we may hang our ſelues with Judas, we may haue our braines daſhed out againſt the ground, and be eaten vp of dogs with Ieſebel, we may die in hardnes of heart with Pharaoh, we may deſpaire with Cain and Iudas, we may be ſtricken with ſudden death with Ananias and Saphira his wife: wee may bee eaten of wormes with Herod, wee may be ſmitten that we cannot heare Gods word with Felix, wee may void our guts at the ſtoole with Arrius, we may cry at our death that we are damned with Latomus, we may be left vnto our ſelues to mocke, blaſpheme, and renounce Chriſt with Iulian the apoſtata, and we may ſuffer many more fearefull iudgements, whereof the Lord hath great ſtore, and tend to the confounding of them that will not be humbled vnder his hand:

Num. 34.

Contrariwiſe, the true Chriſtiã is ſo far out of the reach of Gods iudgements, that they cannot hurt him. Chriſt is a couering and a cloud vnto thée againſt the heat and tempeſt of Gods iudgement, when a mans heart is ſprinkled with the blood of this immaculate lamb, all the plagues of God paſſe ouer him. In the deſtruction of Ieruſalem the righteous beare a mark in their forehead and are ſaued. Therefore let him that regards his owne ſafety become a Chriſtian.

Eſay 4.

Exo. 12. 22.

Now

Now because you see that there be many strong bars and stops out of heauen, and a very wide passage vnto hell, the best counsel therefore I can giue you, if it were for my life, is to be much exercised in the word of God, both in the hearing, reading, and meditation thereof, & also to purchase vnto your selues the sincere ministry of the Gospell, & to make conscience to liue vnder it, esteeming your selues happy if you haue it, though you want all other things: & vnhappy if you haue it not, though you haue all other things. For it is a peereless pearl, and an incomparable Iewell: for the purchasing whereof we are aduised by our Lord Iesus to sell all that we haue, rather then to goe without it. Again, our Sauiour Christ giueth the same counsell to the Church of Laodicea, in these words: I counsell thee to buy of me gold tryed by the fire, that thou mayest be rich, and white rayment that thou maiest be cloathed, and that thy filthy nakednesse doe not appeare: and anoint thine eye with eye-salue, that thou mayest see: where you see the word of God is compared to most precious gold, whereby we are made spiritually rich: and to glittering attire, wherewith our naked soules are cloathed, and to an eye-salue wherewith our spiritu-

Zach. 9. 4.

Mat. 13. 44

Apoc. 3. 18

all

all blindneſſe is cured. We are aduertiſed alſo by Jeſus Chriſt, whoſe counſell is euer the beſt, that we ſhould buy theſe things whatſoeuer they coſt vs. The ſame counſell Pro.23.23. alſo giueth wiſe Solomon, ſaying; Buy the truth, but ſell it not. So then we ſee the counſell which herein I giue thée is not mine owne, but the counſell of Jeſus Chriſt himſelfe, and Solomon the wiſe: Ego fidenter dico: I ſpeake boldly: and who can or who dare ſpeake againſt their counſell?

Now as I haue aduiſed you to be much exerciſed in the hearing, reading, & meditation of Gods word, which is indéed good, profitable and neceſſary: yet you muſt of neceſſity frequent preaching of the Word, the ſound preaching the Goſpell: which is the chiefeſt and moſt principall meanes which God hath ordained and ſanctified, for the ſauing of mens ſoules: as it is plainely ſet down. When the world (by wiſdome) knew 1 Cor.1. not God, in the wiſedome of God, it pleaſed 21. God by the fooliſhneſſe of preaching to ſaue them that beléeue: for the word preached is the ordinary meanes to worke faith, which indéed is confirmed by hearing, reading, meditation in the word, prayer, &c. as it is writ- Ro.10.14. ten. How ſhall they call on him, in whom they haue not beléeued? and how ſhall they

beléeue

beléeue in him whom they haue not heard? & how shall they heare without a Preacher? For that Ninive repented at the preaching of Ionas. It was therefore the word of the Lord preached by the Ministery of Nathan, that was the instrumentall cause of King Davids hearty repentance, as Samuel recorded it, and he confesseth it in the 51 Psal. 2 Sam. 12.

Here then you see, that the chiefest and most principall means which God hath ordained and sanctified for the saving of soules, is the word of God preached, and faith is thereby increased and wrought in the hearts of the hearers: As Saint Paul saith: Faith is wrought by the word of God preached. Ro. 10. 14.

Faith doth not onely heare the word, receiue the word, vnderstand the word, rejoyce in the word, for thus farre many hypocrites haue gone in the profession of faith, as appeareth by the seede sowne in the stony ground, he heareth the word, & incontinently with joy receiueth it, yet he hath no root in himselfe, and dureth but for a season, for as soon as tribulation or persecution commeth because of the word, by and by he is offended. But faith also openeth the most secret part of the heart, & therein hideth the word of God as a most precious jewel in a treasure house for the good vses which God hath appointed. Mat. 13. 20 21.

And

And of this kéeping of the word in the secret of the heart, these places doe testifie.

1. Prov. 4. 10. My sonne hearken unto my words, encline thine eare unto my sayings: let them not depart from thine eies, but keep them in the midst of thine heart.

2. Psal. 119. 11. I hid thy promises in mine heart that I might not sinne against thee.

3. Psal. 51. Behold thou lovest truth in the inward affections, therfore hast thou taught me wisdome in the secret of my heart.

4. Luk. 2. 19. But *Mary* kept all these sayings and pondred them in her heart. Againe, verse 52. His Mother kept all these sayings in her heart.

For if the word of God be not wel wrapped in the heart, it shall sone be vncouered, descryed and deuoured of some aduersary, or some euill wéed will grow therewithall and choake it, as appeareth in the euill hearers, who are compared to the séede which was sowed among thorns. Ye heareth the word, but the care of the world, and the deceitfulnesse of riches choake the word, and he is made vnfruitfull. Mat. 13. 22

But the immortall and euerlasting séed which was sowed in the good ground, was so déeply rooted in the heart of S. Ieremie, that he cryed out against such euill hearers, saying,

saying, His word was in my heart as a burning fire shut up in my bones: & I was weary with forbearing, and I could not stay, for I had heard the rayling of many, and fear on every side: And Cha. 23.9. Mine heart breaketh within me because of the Prophets, all my bones shake. I am like a drunken man, and like a man whom wine hath overcome: for the presence of the Lord, and for his holy words: ver. 29. Is not my word like fire (saith the Lord) and like a hammer that breaketh the hard stones? Ier. 20.9, 10

Now dearely beloued, this doctrine which I teach you, is not mine owne, it is the doctrine of Iesus Christ, which conuerteth the soule, which teacheth the word of God truly, & guideth the heart of euery true Christian, the plain mans path-way in at the strait gate, leading to euerlasting saluation.

Awake thou therefore that slepest in the bed of sinne, and make thy flinty heart to bleed and shed riuers of teares betimes, in bewailing of thy sins: & be heartily sorry for them, and stand vp from the dead, and Christ shall giue thee light: open thine heart without any further delay to receiue Christ, and then he will come and bind [illegible] strong man Satan, and cast him out, a[illegible] in thee himselfe. Then the gates of h[illegible] euer [illegible]

prevaile against thée: then shalt thou enter with Christ in at the strait gate and narrow way which leadeth vnto eternall life, and there dwell with him for euer.

Psal. 118. 19. 20. Open therefore vnto us, O Lord, the gates of righteousnesse, that we may go into them and praise thy holy name. This is the gate of the Lord, the righteous shall enter into it and praise him for euermore.

The God of peace which brought againe from the dead, the Lord Iesus, the great shepherd of the sheepe, through the blood of the euerlasting couenant, make vs perfect in all good workes, cut off all lets & hindrances both within vs and without vs: sanctifie vs throughout, amend all our imperfections, & keep vs blamelesse vntill the day of his most glorious appearing, that we may enter with him into his heauenly kingdome: to whom with the Father and holy Spirit, one God in Trinity, and Trinity in Unity, be all blessing and glory world without end.

Soli Deo gloria.